earn his living as a herder and a hunter unless he enters the service of 233
the white man. [Picture. Namaqua trek ox, about 6 years old.] 178

A. Domestic Animals and Cattle Industry

1. Cattle

Tied up with the unsolved question of the origin of the Hottentots 233
is the problem, how they came to own cattle. How did this people 174
at the extreme southern end of the ancient world come into possession of this [255] domestic animal whose origin is to be sought in Asia? Egypt is considered the country which brought cattle raising from western Asia and handed it on to the pastoral people of Africa in prehistoric times. A narrow strip of land, which runs along the east coast of Africa from the upper Nile to southern Cape of Good Hope and is inhabited, except for a few areas, by cattle-owning Negro tribes, is perhaps the route that cattle followed as a domestic animal from north to south. (71), (72).

71. E. Hahn, Die Haustiere und ihre Beziehungen zur Wirtschaft des Menschen. Leipzig, 1896.

72. G. W. Stow, The native races of South Africa, London, 1905.

a) The cattle-robbing expeditions of the Hottentots into the territory of the neighboring Bantu tribes (especially the Hereros, partly also the Ovambos), in addition exchanging cattle with the Cape Dutch of the south, and the Bechuans of the east has mingled the cattle of Namaland, all [illegible] when they were discovered, can no longer be clearly determined. [Picture. Hottentot cow. Breadth of the horns: 71. 83 centimeters. From the highest point of the forehead to the upper edge of the nose at the upper nostril: 53.5 centimeters. Front height of the back: 129.5 centimeters. From the middle of the hump to the root of the tail: 195 centimeters. One race is differentiated by the settlers as the Namaqua cow. It supposedly differs from the Hottentot cow by having a shorter, thicker head, shorter legs and the

squattier body.] The only clue is a tradition maintained by the natives 233
and the settlers which designates a certain cattle type as native to 174
Namaland and the model of the old cattle of the Hottentots. This cannot be proved. It is probably only a general likeness. Two such cattle are presented here.[1] An expert on domestic cattle will perhaps be able to distinguish what is characteristic of the Namaland race by a comparison (73) of these pictures with those of the "afrikaner," the

73. H. v. Francois, Nama und Damara, Deutsch-Südwestafrika, Magdeburg (ohne Jahrangabe). [n.d.] ed.

Bechuans' and Damaras' cattle. */hõ·nati is the name the Hottentot gives [256] cows imported from Europe, whose most noticeable characteristic for him are its small horns.

b) The propagation of South African cattle has certain common 233
characteristics in spite of the different racial mixtures. At the time of the best pasturage, i.e. in the fall when the summer rains of the so-called "great" period have fallen, in other words in our territory in March and April, the bull copulates most frequently and most effectively. Since the cow carries for nine months, calving time comes in December and January. The irregularities in the arrival of the rain and therefore of the sprouting of the pastures cause the time of copulation to vary and along with it the calving time. [Picture. "Afrikaner" cow, native to the former Free State and the Transvaal, 5 years old with her third calf.]

The Hottentot keeps careful track of the increase in his herds by noting the life history of each individual cow. He knows the age of his cattle better than his own. He also knows about each cow in his herd, whether she is pregnant (*tra·nu, v.) and calving (!kxa/n/i) for the first time, or whether she is bearing for the second or third time (/gam and *!nona. //kum, go/ma·i).

When the part right under the root of the tail of the pregnant cow loses its tension and the inner parts shake under the skin with every step, the calf is expected that same day. A herdsman [257] has to guard the cow then specially and bring the mother and the calf immediately back to the house.

The milk secretion of the South African cow, in contrast to our native cattle, has preserved its original function as a phenomenon of

[1] [See cat. 116, p. 66(A) and 66(B). --Ann/ysf]

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX10

Hottentots. The nature of the relationship between these two peoples has given rise to much discussion. They are unquestionably allied in race, and, indeed, in appearance and bodily characters resemble each other so closely as to have often been confused. There are certain features, such as stature and the shape of the head, in which the Hottentots are actually found to differ somewhat from the Cape Bushmen, but differences of the same nature exist even between the Northern Bushmen and those of the Cape.

The two peoples also have much in common in language. Their speech has the same phonetic basis, characterized especially by the occurrence of several "click" consonants; many roots in the Hottentot languages are found with the same meanings in various Bushman languages; while in grammatical processes and categories there is also a fundamental correspondence, more particularly between the Hottentot and the Central Bushman languages. At the same time, the Hottentot languages have certain grammatical features, such as sex-gender, sex-denoting particles and a dual number, which do not occur in any of the Bushman languages save that of the Naron.

In culture the differences are more readily apparent. While the Bushmen are hunters and collectors only, the Hottentots in addition are a pastoral people, with herds of long-horned straight-backed cattle and flocks of fat-tailed hairy sheep. They were also able to smelt metal ores for the manufacture of their implements, weapons, and ornaments, while the Bushmen have never learned to do so and still obtain whatever iron they use by barter from their more advanced neighbours. The Hottentots, again, do not appear ever to have possessed the art of painting and engraving on rock, so remarkable a feature in the culture of the Southern Bushmen; but, then, it should be noted, there is no direct evidence either that the Northern Bushmen were acquainted with this art. In social organization, habits, and customs there are likewise many far-reaching differences, but at the same time, as we shall see, the similarities in some respects are by no means insignificant. In religion, on the other hand, the similarities are occasionally very striking, although here again there are also important differences of detail.

All these points, both of resemblance and of difference, will be analysed below and discussed more in detail. It must here be mentioned, however, that the common elements indicated are on the whole significant enough to warrant the conclusion that the Hottentots are basically of the same racial stock as the Bushmen, and

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX 10

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174

that the languages of both peoples belong to the same language family. It is possible also that their cultures were at one time essentially alike. The Hottentots, in other words, appear to have originally been a Bushman people. The differences now observable indicate, however, that they have diverged from the true Bushman type—to a slight extent only in race, but more noticeably in language, and above all, perhaps, in certain aspects of culture.[1]

These divergencies are generally attributed to the influence of Hamitic admixture. In support of this view may be adduced the fact that the grammatical peculiarities now separating the Hottentot languages from those of the Bushmen are characteristic of the Hamitic language family, while the cattle and sheep of the Hottentots are similar in breed to those of Equatorial and North-East Africa, originally introduced by the Hamites. It seems, therefore, that certain at least of the more important features which now distinguish the Hottentots from the Bushmen have been derived from some Hamitic source.

On the basis of this view, it is held by some writers that the Hottentots are a cross between early Hamitic-speaking pastoral invaders of South-West Africa and their Bushman forerunners. These invaders are said never to have been a numerous people, and to have largely recruited their female element from the Bushman tribes which they displaced, so that their type underwent a progressive change, until at last they had acquired many of the physical characters and a large element of the languages of the Bushmen.[2] According to this theory, the mixture of Hamites and Bushmen which produced the Hottentots would have taken place in South Africa. Against this having been the case may be urged not only the relatively late appearance of the Hottentots in South Africa, but also the small variability in their physical characters, as well as the absence of any evidence for such intermixture on a large scale in historic times. On the other hand, the existence in Tanganyika Territory of Sandawe, a click language possessing numerous root and grammatical affinities with the Hottentot languages, and like them apparently owing its origin to a mixture of Bushman and Hamitic languages, suggests

[1] For a discussion of the evidence on which this conclusion is based see I. Schapera, "A Preliminary Consideration of the Relationship between the Hottentots and the Bushmen," *S. Afr. J. Sci.*, xxiii (1926), 833–66.

[2] This view is most clearly expressed by F. von Luschan, *The Racial Affinities of the Hottentots*, London, 1907 (reprinted from *Addresses and Papers delivered at the Joint Meeting of the British and South African Associations, 1905*, vol. iii); idem, "Hamitische Typen," in Meinhof, *Die Sprachen der Hamiten*, Hamburg, 1912, pp. 252–93; cf. also F. Seidenfaden, *Handwerk und Industrie in Ostafrika*, Hamburg, 1910, pp. 140–1, 143.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX 10

that the blending which gave rise to the Hottentots is more likely to have taken place in East Africa. This is supported by the fact that the pastoral habits of the Hottentots, with all the customs and traditions connected with this mode of life, were already developed before their ancestors came south.

The most plausible theory of the racial origin of the Hottentots may therefore be that they have sprung out of a mixture of the old Bushman population of East Africa with an early immigration there of Hamites, who gave them their cattle and those peculiarities of language by which they are distinguished from the modern Bushmen.[1] So far as the slight indications of their legendary history go, they seem to have come originally from somewhere in the region of North-West Tanganyika, and to have wandered with their cattle and sheep between Lakes Tanganyika and Nyasa, and then, perhaps as the result of pressure from behind, across the high plateau of Central Africa, with their faces always towards the setting sun, until they came upon the "great waters" (i.e. the Atlantic), when they turned south, crossing the Kunene, and moved slowly onwards down the west coast of the continent.[2] How long they had been in possession of the coast regions in the south-west of Cape Colony before the Portuguese first saw them in the neighbourhood of Saldanha Bay and later on at Mossel Bay, at the end of the fifteenth century, we have no means of knowing. The few facts that lead us to judge that they had not been in the south for many centuries are based on our knowledge of their movements on the eastern frontier, where in the early eighteenth century their advance guard, formed by a tribe known as the Gonaqua, came into contact with the Bantu peoples, who by that time were

General Distribution

The early Dutch settlers at the Cape found the Hottentots thinly scattered in small loosely-organized groups all along the western and southern coasts of the country. Later expeditions inland revealed their existence beyond the Orange River to the north and north-east, and as far as the Kei River in the east. In their occupation of South Africa the Hottentots therefore extended formerly over almost the

[1] For a more precise formulation of this theory, see Chap. III, s.v. "Relationship between Bushmen and Hottentots".

[2] Theal, *The Native Races of South Africa*, 1901, pp. 267–8; A. W. Howitt, "South-West Africa as a Primitive Culture Area," *S. Afr. Geog. J.*, vi (1923), p. 23.

181 their mode of thought. Only then may we hope to obtain a clear impression of their psychic condition. Anyone who for any length of time has travelled in the company of Hottentots and has suffered starvation and thirst with them, has shared their joys and sorrows, will doubtless discern under that rough exterior a good heart, will learn to appreciate them and inevitably admit that their good points outweigh their bad."

II. Divisions and Distribution.

101 1. The origin of the tribal name "Hottentot" has not yet been cleared up. The old reports spell the name in different ways: Ottentoo, Hottnot, Hodmodod, Hottentott. It is assumed that the meaning attached to the word by the old settlers was "a stammerer" and that the name had reference to the peculiar clicks of the language, which give its speech a distinctive character. At any rate the name is not of Hottentot origin, nor had the Hottentots a distinct name to include all their tribes. Old reports state that they also called themselves "Quaiqua" or "Khoi-khoin"; but these names differ merely in spelling, not in meaning. He who knows the language sees at once that the word Quaiqua is an effort to fix the word Khoigua in writing. But Khoigua merely means men, while Khoin is the word for "people," and Khoi-khoin means people of pure race, *i.e.*, excellent people.

●174 2. In all probability the Hottentot tribes migrated from the region of the Central African lakes in prehistoric times and moving westwards, crossed the Kunene, and then entered present-day South West Africa, passing between the Kaokoveld and Ovamboland. It is impossible now to say with any degree of certainty what the cause of the migration may have been, but it may be assumed that the numerous Bantu tribes pressed them southwards. In the case of a nomadic people, other causes, however, are also possible. At the time of their immigration, South West Africa must have been well-nigh uninhabited, for the Herero had not yet occupied the land. In all probability the Bergdama laboured as herdsmen or servants for the nomadic Hottentots, whose language they had adopted, and first came to South West with their masters.

The traces and paintings of the Bushmen on rocks betray that in all probability they were the first inhabitants of the vast territory, which was to become the grazing and hunting ground of the most varied African tribes.

3. While the great majority of the Hottentots moved South with their herds, until they reached the utmost point, the very //Hui-ǂkeib, *i.e.*, place of the snakes, where Cape Town now lies, some tribes settled in South West and led a nomadic life between the Orange and Swakop Rivers.

5: Vedder M-5 (ca. 1910) 1928
FX13 Hottentot FX13
NAMA

Thus the migrations of the Hottentots reveal the same characteristics which we find later in the migrating Herero. The Herero also moved southwards, after having crossed the Kunene. 174

The main force pushed down as far as the Swakop and wandered about in the pastures north of the Swakop, the southern part having already been occupied by the Hottentots. But the poorer Herero did not move down so far, but remained in the Kaokoveld up to this very day.

4. The names of those Hottentot tribes which migrated into the Cape Colony have partly been preserved in old documents, but unfortunately the spelling of the names of these tribes is so inaccurate that to-day, the tribes having ceased to exist, the correct spelling of the names according to the Hottentot pronunciation, is no longer possible. Almost all names were written, not only without the click, but with the suffix for the third person, masc., plur., which is ga in the accusative but gua in antique pronunciation, changed by old writers to qua which merely means "belonging to the masculine sex"—an indication of the small importance of the women in these nomadic tribes. 175 619

5. The following are the names of the different tribes (in the old spelling), that migrated into the region south of the Orange River:—

(i) Hesequa in the present district of Caledon;

(ii) Gochoqua in the vicinity of Saldanha Bay;

(iii) Namaqua, north of the Hesequa.

(iv) Gorinhaiqua known as the "Kapliden."

(v) Gorona, also written Goraqua, Gorachonqua, whose real name is !Khora, out of which Koranna has been made through the omission of the click and the addition of the suffix for the 3rd pers., plur., com. acc.

They led a roving life in the country between the Orange and Vaal. In 1813 the Rev. Mr. Campbell found [illegible] of Andriesan and Lithako. Later on they settled in Bethanie under influence of the Berlin Mission. In 1850 the tribe still consisted of approximately 20,000 souls under 17 chiefs. In 1870 the tribe had practically died out.

(vi) Damaqua who roamed about the Great Fish River.

(vii) Gonaqua, nomads on the Gamtoos River, probably as important as Gonnema, discussed elsewhere.

(viii) Chainouqua, often called "Kapmans."

(ix) Attaqua.

(x) Outeniqua, between the Gamtoos and Breede Rivers. Lichtenstein refers to them as the Uteniga, doing more justice to the phonetic sounds in the name of the tribe.

(xi) Hancoumqua in the Eastern Cape Province.

11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

174 It may, however, be that the Korana tribes trickled on to the Orange River in small sections and that different tribes took different routes. In any case one definite conclusion emerges from a review of this mass of conflicting evidence, that, whether the Korana migrated from the Cape to the Orange River or from the Orange River to the Cape, the essential identity of the tribes cannot be a matter of doubt and that there exists between these two groups a closer relationship than between either of them and the Nama.

III. EARLY HISTORY OF THE KORANA

175 Those who are satisfied with Stow, to conclude, on the evidence adduced in the previous section, that the Korana were living at the Cape in the early days of the Dutch occupation, will turn naturally to the standard works of Theal, Walker and others for this early part of the history of South Africa. For those, on the other hand, who still maintain that the evidence is too slender or too conflicting to come to any definite conclusion, the history of that branch of the Hottentot nation must begin with their discovery on the Orange River.

173 On the very threshold of their history, there is a tradition of a great fight among the Korana and the Barolong. The old chief Massow has given a very circumstantial account of this great struggle at the Witgatboom meeting in February 1869: "Thereupon Thow, who lived at Touns, made up a commando against the Korannas. When his commando arrived at the outposts of the Korannas, some people said it was a pleasure trip, others that it was a commando. The Korannas were at the other side of the Great River, and made up their mind to hand their slaughter sheep to Thow in token of friendliness. Then the Kafirs broke their assegais and concealed them under their karrosses. They asked the Korannas who their captain was. The Korannas then went through the river to the Kafirs. They were the great-grandfathers of Massow and Gert Links. When they were there, the Kafirs stabbed Massow's great-grandfather. The Korannas fled through the river, for they were unarmed. Massow's great-grandfather died in the river from the wounds he received. Gert Links's great-grandfather escaped. The Koranna women brought bows and arrows to the men, who took them. The whole of the Kafirs that pursued the Korannas were shot down in the river. Thow was not killed. He fled with his people, and they were scattered about. The Korannas pursued the Kafirs, and almost exterminated them altogether. But Thow survived. Thereupon the Koran-

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

802 196 tens, &c. Hundred, disi disi, ten tens, or gei disi, great ten. For thousand, ǀoa gei disi, full-great-ten, is now in use, but I am not in the position to decide whether it is of very recent date or not.

196 174 If we had nothing else but these numerals, it would be enough to excite our admiration for the intellectual achievements of the pre-historic Khoikhoi. These numerals are the oldest records of philosophical thinking among the Red-men, and rank their inventors with the ancestors of our own Aryan race *as far as mental power is concerned.* But fortunately there are some more fragments and relics which open to us a clear view into the social, domestic, and religious daily life of the primitive Khoikhoi. He was a Nomad, and possessed large herds of cattle and sheep. The cattle (*gomân*) and sheep (*gũn*) were his riches (χ*ũn*). A rich man (gou-aob) was a fat man; he could afford to be fat (*gousa*), he could anoint himself with fat (*goub*). Therefore the word *gou-aob, fat-man,* is identical with ǀ*khũ-aob, rich-man,* and both have now become the words by which rulers, kings, chiefs, masters, and lords are addressed; gou-aob, or gao-aub, being generally used for chief or king, and ǀkhu-aob for master or lord, sometimes simply ǀkhũb, in which form it is also used for the "*Lord in heaven.*"

Naturally the richest man had the largest family, he could afford to buy wives as many as he liked; to love, to court, is ǁã, originally ǁ*ama*, which fuller form is still in use for *to buy, to barter.* This shows that the Khoikhoi bought their wives, and there must have been a remembrance of that custom still, when they first came in contact with the black Bantu races; for the Zulus have the same word ǁama for marrying—viz., buying a wife, a word which, from its click, shows the Khoikhoi origin.

It is now clear that the richest man became the most influential man, and gradually rose to the station of a chief. He could buy as many wives as he liked, and thus

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

ruled through the number of relations and such admirers who had to live on him. It is now still expected that a Khoikhoi chief must have an open hand and an open house; and the worst that can be said of a chief is, that he is *gei-||are—i.e., greatly-lefthanded* or *stingy*. It happens sometimes, that another man is made chief, who is expected to be more liberal.

It was a great event in the history of the Hottentot language, when *|Guri-Khoisib*, the ancestor of the present nomadic Hottentots called himself the "Only-man," or *khoikhoib*, the man of men—*i.e.*, man *par excellence*; when he formed from the root *khoi* such abstract words as *khoisi*, friendly, human; *khoisis*, humanity, friendliness, kindness, friendship, or *khoiχa* and *khoiχasis*, kind and kindliness; *khoisigagus*, marriage, intimacy, friendship; *khoiχakhoib*, most intimate friend, or, as we say in German, *Herzensfreund*.

There is, indeed, a great and striking difference between the feelings and ideas of a Bushman and a Khoikhoi.

This word Khoikhoi opens to us another page of the records of the pre-historic Hottentots. It proves that besides the Sān or Bushmen, there were no other nations known to the Khoikhoi. The present Bergdamaras are called *Dama*, the conquered people, and also *|Haukhoi*, the strange people, or foreigners—*i.e.*, people of another nation or tribe. The very fact that the word Da-ma is a derivative, while Khoikhoi and Sā are not, shows us that the word Sā and Khoikhoi were formed some considerable time before Dama—that is, before the time the Khoikhoi came in contact with black races. For instance, all the names of the Khoikhoi tribes are derivatives, as can be seen from the following enumeration |Ko-bi-si, ‡Au-ni, ‡Nu-be, |Ko-ra, |Go-na, |Go-ra-χa, ||Ha-ke-le, |Ga-mi-‡nu, Ou-te-ni-, &c. This indicates that these tribes came into existence only after the agglutinative character of the Khoikhoi language was fully established, and perhaps most of them after the primitive

14:Hahn L-5 (ca. 1870-1880) 188. FX13 Hottentot FX13

Khoikhoi family had separated. Here I may add that the Khoikhoi name for Betyuana is Bri or Biri (Briqua of the Cape Records), and this appellation is generally derived from *biri, goat;* thus the Tyuana are the *Goat people.* But I am more inclined to derive the word *Biri*qua from ba-*Beri*, or ba-Ped, or ba-Beli, a Tyuana tribe, who formerly lived more to the South, in the present Free State, and are of Suto (Basuto) extraction, who form again a sub-family of the Tyuana.

Before the Khoikhoi left their primordial "Fatherland," the various degrees of relationship were already established. Father as genitor was ǁ*gi-b;* as protector *i-b;* as master *aub;* as friend *āb, tatab, abb* and *abo-ib.* Amongst many other names for mother was that suggestive expression *ci-goe*, the one *who looks upon*—viz., the child (from *ci* upon, and *go* to look, to see). Strange enough, uncle and grandfather, or ancestor, were called ǁnaub; the son-in-law was ǁnu-ri-b, and he had to spend his first years like Jacob in the service of his father-in-law. He was the *old man's* companion in the hunting-field as well as in the war. Polygamy was customary, as we can see from the appellations *gei-ris*, the *elder wife*, the *great-wife*, and ǁā-*ri-s*, the *younger wife.* As we shall see in the following chapter, Heitsi-eibib, their great-grandfather, had a second wife. And the laws of *succession* and *inheritance* are now-a-days the same among the surviving tribes as they were before their separation. Law, ǂhanub means what is right, straight, what is in a straight line. A *great-man's*, or, to speak more familiarly, a gentleman's, word was a *true word* (*amab*), and it was a disgrace to a "*great-man*" to speak untruth, or to ǂ*hami or gāru.* Boys when they became of age were told *not to lie*, not to steal ǁā, and not to ill-treat the other sex, not to commit rape. The vendetta, ǁ*kharab*, was in practice, which means *the-doing-in-return.* Sin, guilt, and wickedness was expressed by the word ǁo-re-b, evidently derived from the word ǁō, to die; ǁoreb thus means what makes *liable to death*, and ǁoreχa wicked, sinful.

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

Ti χamse! My lioness! 562

!Gaĭbista ǀaote? Art thou afraid that I will bewitch 539 thee?

Gomasa ke ǀausi ǁgani !omsaĭ!

Thou milkest the cow with a fleshy hand—*i.e.*, with a soft hand.

Natere! Bite me—*i.e.*, kiss me!

ǀGabi-ǀkhatere! Pour for me (milk)!

Ti χamse! My lioness.

Gei khoits ōase! Great man's daughter.

The uncle always calls his niece, the brother's or [60] sister's daughter, "*Ti χamse*," my lioness.

The highest oath a man could take and still takes, was 562 to swear by his eldest sister, and if he should abuse this 591 name, the sister will walk into his flock and take his 577 finest cows and sheep, and no law could prevent her 576 from doing so. A man never can address his own sister personally; he must speak to another person to address the sister in his name, or in absence of anybody, he says so that his sister can hear, "I wish that somebody will tell my sister that I wish to have a drink of milk," &c., &c. The eldest sister can inflict even punishment on a grown-up brother, if he omits the established traditional rules of courtesy and the code of etiquette.

The art of making mats (ǂgaru-ti) and of bending poles 174 (ǂhana-gu) for their beehive-shaped mathouses was common to all Khoikhoi; and pottery, and the manufacture of milk-vessels (ǂhoe-ti), and wooden dishes (ǂoreti), and wooden basins and bowls (a-χu-ti or ǂgabi-ti), must also have been established before their pre-historic migration took place, for the substance of which their pots are made is the same, clay and ground-quartz. I have frag- [172] ments of pots dug from the shores of the Southern Cape Colony, and from the outskirts of the Kalihari, which in shape and substance show no difference; and the Namaquas of the present day still make pots in the old 323 style, though traders sell to them iron pots very cheap (pot sā-s, to boil, to cook sāi).

14:Hahn L-S (ca. 1870-1880) 1881 FX13 Hottentot FX13

000 (pot sū-s, to boil, to cook sâi). Food, especially meat, is
252 always well boiled, and not underdone, as our gourmands prefer it.

325 We must also conclude that the process of melting
196 ore was known to the Khoikhoi before their general
174 separation; for ǂarib is the word for *iron* or any other metal used by all clans and tribes, and is derived from ǂē, to separate (intransitive and transitive), German *ausscheiden*. They also manufactured knives, spears (gōagu), and metal rings both of copper and iron, as ornaments for arms and legs. (Rings ǂganugu, literally meaning the ties, from ǂgai to bind.) From the invention of iron tools, such as knives and axes and spears, it was only a short step to the fabrication (ǂhoe-χoa-ǂna) of wooden vessels in which they could keep their milk and fat.

174 But iron and copper tools were, on account of the difficulty of manufacturing them, as yet too valuable; consequently the stone implements of the more primitive age were not entirely abandoned. That a Stone Age must have existed among the Hottentots is proved by the fact that
413 the priest (ǂgai-aob) up to this day never uses an iron knife, but always a splint of a sharp quartz, when he has to perform the rite of making a boy a man, or if he has to make an operation, or if a sheep or cow is slaughtered as an offering to the deceased or to the Supreme Being.

492 Oxen were broken in for the purpose of carrying and riding (ǂgabi), and men and women both were experts in the art of riding, much unlike the Kafir, who will ride while his wife and children have to trot alongside of him. Van Riebeeke's journal in the Cape Archives of 1658 speaks of *pack-oxen*; and also Vasco da Gama, when he came to Mosselbay, saw * women riding on oxen down to the Bay to see the *new comer* (the ship of da Gama).

302 It speaks well for the refined taste of the ancient Khoikhoi, that they were fond of perfumes (sā-b or buχu).

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* "Their women on slow-paced oxen ride behind."—Camoens, *The Lusiad*, Book V.

14:Hahn L-S (ca. 1870-1880) 1881 FX13 Hottentot FX13

000 "I must remark, that from what I observed and could gather, on the graves of *Heitsi-eibib* branches are thrown only, and not on any other.

"*T'gutsri* is nothing else but ǂgütsrv, the imperative form of ǂgü, to go, and therefore means, "Go—thou—please," *i.e.*, "Get away, be off!" *T'gausasi* is the interjectional form, or, as we should say, vocative of ǁ*Gauna*, formed by the suffix tse or se (masc. 2 pers. pron.); thus ǁ*Gauna-tse* means ǁgauna, thou—*i.e.*, Oh! ǁ*Gauna*; and ǂgüterre ǁ*Gaunatse* is, "Be off ǁ*Gauna*," or, in Biblical language, "*Get thee hence, Satan.*"

[821] "The Namaquas nowadays still shoot with arrows at the lightning, and tell him to be off.

● 174 "The learned Doctor shows by this remark simply that he had not carefully enough studied the works of former travellers, like Dapper, Kolb, Thunberg, Sparrmann, as can be seen from the foregoing pages, where I quoted from them. It will appear from the following pages that we meet these graves (*Heitsi-eibeps*) all over South Africa, wherever in pre-historic times the Hottentot race had lived, and that the multitude of these cairns in the East corroborates the opinion, stated by traditions and customs, that the nomadic Khoikhoi, to whom this stone-worship is peculiar, had spread over South Africa, coming from the East. The very fact that those graves are heaps of stones, and not of earth, also serves as a proof that the pre-historic Khoikhoi lived in a mountainous, rocky country, and not in sandy flats like the Bushmen. And the word ǂ*Hi*, rock, which appears in names like ǂ*Hoe*ǂ*aes*, "Fountain in the rock," or ǂ*Nuiben*, "Black rock," and ǂ*Aoǂkoes*, "Red rock," or ǂ*ho-ab*, a single conical granite hill, and ǂ*ho-mi*, mountain (rock), is common to all Khoikhoi tribes, and shows that it was in existence before they separated; while in the ǂ*Ai* Bushmen (North-west Kalihari) the ǂ*Kobe* of the Okavango Duntvelder, there is no word for stone, because there are no stones to be met with. An ǂ*Ai* Bushman, to whom I showed a stone, and

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asked for the word in his tongue, said: "The Namaquas call it ǂui, but we have no name for it, because you will not see stones in our country."

"This is not a bad specimen of the geographical notions of the South African Boers. A Boer once said that he should like to go to England, but he did not exactly know the *Outspan*, or halting-places, on the road.

"How this name may have has been introduced to the Kafirs I have, I think, clearly shown in an essay, The Graves of Heitsi-eib, *Cape Monthly Magazine*, May, 1878, p. 263, where I say: "The Kafirs, however, on the east coast, who must have made their inroads and encroachments on the Red man's territory at least two thousand years ago, had even a friendly intercourse with the Hottentots; they intermarried with each other, as is evident by the present remnants of the ǂgonas or ǂgonaqua tribe." And I can add that every anthropologist at first sight, if he masters a number of Nǂika, ǂGaleka, and ǂKhoma, easily will discover Khoikhoi blood in their veins.

Women, on the whole, are said to be more religiously inclined than men; they are the guardians of the language *and of the religious of their tribe. The children imbibe* with the mother's milk the first accents of the language of the tribe, and with the language the religious ideas. The Germans have the pregnant and beautiful expression, "*Muttersprache*," "mother's language. We speak of "*Vaterland*" but not of "*Vatersprache*," and we are well aware why.

The Kafirs are renowned polygamists, and we can well imagine that after having been victorious in a battle, they, according to their custom, may have killed the men, but certainly spared the female prisoners, with the view of increasing the number of their wives, as it is considered a great honour and a sign of wealth amongst them to have a large family.

Now, it will be clear how it was possible that the